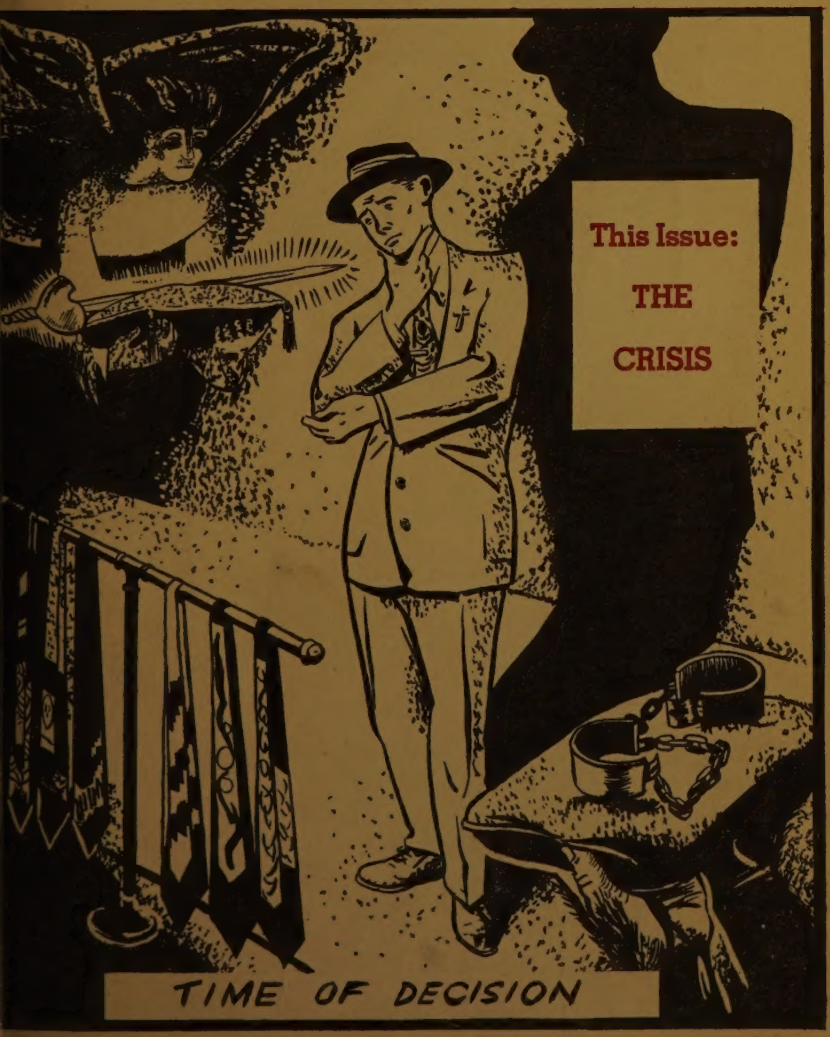
INTEGRITY

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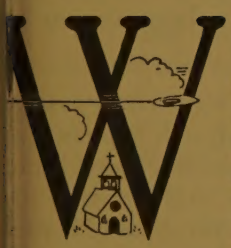
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THE CRISIS



HAT is the nature of the world's present crisis? Are we being attacked by that summation of all heresies which Anti-Christ is supposed to bring in his wake? Or are the good people of the world, who are in the majority and include most Americans, being harassed by a small number of human beasts whose chief inspiration is the blackness of ir own souls? *Or are we going through a natural, though pain-*, *evolutionary process which will end in the rightful triumph* the working classes? *Or are we paying for our sins, and pain-*ly, *because of their enormity? Is our lack of Christianity* jecting itself *into a caricature of Christianity which we have* vited by our own subconscious efforts?

I should like to call our crisis the *triumph of secularism.* The ole world is taking on a temporal finality, consolidating itself a new way, on the basis of values which can be computed, als which can be realized, plans which can be accurately made d unfailingly carried through, of men whose all is this side of grave.

Perhaps "triumph" is not the word, because the victory has t yet been won and may never be, but the secular synthesis is tainly in its final stages, with no adequate hindering force in ht. If secularism prevails, and even though it may have a brief gn (in the very nature of the case), it will be terrible beyond ieving.

Yet it does not sound terrible, does it? "The reign of secu-ism" does not send cold shivers down one's spine like "behind

the iron curtain" does. Secularism appears to be a less formidab enemy than communism. Haven't we had it dinned into us th ours is a secular culture, a secular state? Yet we feel no pa indeed we seem to be the most favored of nations.

I have called the evil "secularism" because I think that is determining quality, and because this name helps us see dang where it exists, without waiting for it to be covered with the o cial political mantle of communism. Specifically it will help to see how near we are in our own hearts and homes and count to capitulation from *within.*

For we in America, though superficially united (almo homogenized) are interiorly wandering in wastes, hesitating remote crossroads, or setting off on journeys in diverse directio We seem to belong to one culture, but we are beginning to ha different ideologies.

Three women share the same room in a maternity hospit One rejoices in her infant as a gift from God, will baptize it a rear it in holiness. Another hates the child she has borne becau it interferes with her life of selfish pleasure, and she will alt nately spoil and abuse her offspring until it is corrupted or becom neurotic, or in any case revolts against its unfeeling parent. T third has planned and calculated this almost lone fruit of h womb. It will be brought up scientifically. Psychology will rei in the place of morality. Three women together in the sa room, yet separated almost infinitely. Can they even find anythi to say to each other? As for the children, they will grow separated by universes—or, more likely, fighting to the dea with each other for the possession of the universe.

These three women symbolically represent three distin worlds in which Americans live. Some of us live in all th worlds at once, each world fighting with the others for the pri lege of directing our lives. This battle within us is merely reflection of a similar global battle for the possession of the ear The first step in understanding this titanic struggle is to defi and sort out the contendents so we can choose our sides. T division is not according to nations or political parties, not on t basis of democratic or totalitarian, but according to princip which are deeper still, dealing with ultimate things—whether m will obey Christ, love their own freedom as an absolute and vac late forever, or shut themselves up in the prison of this world the slaves of the Devil.



I. The Three Ideologies

The three contendents are Christianity, liberalism, and that lynamic materialism, that transcendant secularism, which is known in its political aspect as communism.

Christianity

For the most part our Christianity is residual. There are scraps of it left over from the Middle Ages, but daily fewer scraps. The cathedral used to be the center and heart of every town, but that is only of European memory. Kings used to be crowned by bishops and reminded of their responsibility to God for just and holy government. There is scarcely a king left and modern rulers, as rulers, defer precious little to the Deity. Crucifixes have vanished from the law courts and the law itself is shifting its foundations off the moral basis. The "holy crusade" which is going on for the separation of church and state aims to rid civil government of any traffic with religion or morality.

The crucifixes are gone from the school-rooms too, and secular education miniatures the struggle for ideas. Except in isolated localities it can truly be said that Christianity has vanished from education and the moral standards it upheld are on their way out too.

Economics is another area from which Christ has been banished. One cannot serve both God and money. The world chose money some time ago.

Christ lingered longer in family life, because a man could put himself up with his wife and children and live holily, even if that often meant living in poverty. But of recent years the family has been attacked so strenuously that this last wall is down. The schools pulled the children into apostasy. The advertisements, the movies, the laws and the newspapers destroyed the

chastity of the home and made everyone discontent with frugality The neighbors' children did the rest.

It is fairly accurate to say that in America Christ has bee thoroughly routed from society. But not from people. Ther are still Christians and there is, of course, still the Church. Bu since society has changed and no longer lives by laws harmoniou with Christianity, the Christian is in a worse dilemma every day That is why so many people are leaving the Catholic Church They find it impossible to practice the moral law (even cut dow to a few precepts) and be at peace with their times, so they com promise until they can compromise no longer, and then they leave Or else they decide to stay in the Church and remodel the worl to a Christian pattern. Those who make this last decision represen the new life in the Church. They are not necessarily holier tha some of those who cling to a residual medieval Christianity, bu they are, or promise to be, a dynamic force for Christ in the con temporary situation.

In looking for the orientation of the modern world which i toward Christ one will find very little social realization of it i existence. The Church with its parochial and diocesan structur is impressive and is more or less alive in different localities, but i is regarded as sectarian and usually is outside the mainstream o temporal events. The institutions of the Church, such as schools hospitals, and newspapers, are more or less in the same dilemm as individual Catholics are. There is a tremendous pressure o them to compromise with the worldly spirit, and where they d not, they are considered sectarian and some times do fall into narrow groove, unable and unwilling to cope with modern prob lems. But here and there within them is a struggle to arrive a a new pattern, apostolic, intense, and dynamic.

Liberalism

The prevailing practical philosophy of Americans is libe alism. Since its spirit pervades the very atmosphere we live in i is not surprising that even most Catholics are practical liberals i their daily lives.

Think of liberalism as a vacuum, a chaos where men ar guided by principles of expediency rather than absolute morality as absence of order, as inconclusive and indeterminate, and yo get its mark. It served to destroy the Christian order, not b contradicting it so much as by diluting and confusing it, by nulli fying it at every turn. For the Christian absolute it did no substitute another absolute, but an absence of any absolute, a indeterminism, a tolerance of good and evil, truth and untruth

not in a prudential way, as allowing certain evils to exist rather than stirring up worse evils in trying to eradicate them, but as not really preferring one to another. Liberalism used good words ambiguously, so that gradually they were drained of their Christian implications and then gradually again were charged with meanings antithetical to Christianity. It enshrined *liberty, equality* and *fraternity,* but as ultimates, not as means and not as by-products of absolute things such as truth and goodness, not as related to morality but as isolated from God. It worshipped democracy, which is only a *means* of government, which depends on basic ideals for its real worth. It talked endlessly about freedom, and it was easy to persuade people that this was the same freedom that Christians cherish, but was it? Christ said, "You shall know the truth, and the truth shall make you free." His freedom is a *result* of knowing the truth—the result of what the liberals like to call "intolerance" and "dogmatism." The liberal's freedom is quite different. It is the freedom to search for truth. Of course, it is a good thing for the men who do not know the truth to be able to look for it. The trouble with the liberals is that they will not let anyone find it. If anyone claims to find it, he becomes an outcast from their society. They are, it turns out, dogmatists in their own curious way. They know there is no truth, or if there is, it's not knowable.

We have a liberal government, without any real principles, paying lip-service to God, and talking more and more about democracy and freedom, while both these are vanishing for lack of roots in something deeper. We have, or did have until a few years ago (things are rapidly changing), a system in this country of liberal economics, which meant free competition and the legal right to abuse the moral right of private property. It also involved freedom from sanctions against usury. Our system of free compulsory education is also, or was until recently, liberal. Liberal means undogmatic, which means remaining undecided about all the important truths (except that one is allowed his private opinion) while attaching an exaggerated importance and a thousand dogmas to matters of art, literature, science, hygiene and civics.

The effect of liberalism, economic, philosophical and cultural, over a period of centuries, has been to destroy all norms. It has no moral code of its own and has endured only as long as Christian morals have survived to hold society together—not only Christian morals but Christian standards of all sorts. The end of liberalism had to be dog-eat-dog because the philosophy itself has no backbone, nothing wherein to construct a life or society. We are in the last stages of it now, and we find everything in ruins.

Western society, indeed the whole world, has become one grea big vacuum, one vastness empty of all positive content.

Transcendent Secularism

And nature abhors a vacuum. Mankind simply cannot en dure without a pattern, a direction, a form, a stability. We hav to have an order, or we shall disintegrate.

Now just as the soul is the form of the body, so something spiritual has to be the ordering principle of a society. One canno sort out men and groups of men mechanically, the way the nine teenth century materialists tried to do. Their atomization wil just continue despite the regimentation. To mold a society on has to have a central ideal that is transcendent, that will catch men's hearts and evoke their sacrifices. In other words, one has to have a religion or something not religious in itself which is raised to a religious level.

Men have worshipped many false gods, but it has remained for our day to see them make a religion of atheism. This probably would not have been possible in another day. To proclaim that there is no God and to expect men to become delirious with joy, one has to imply that now *we* have become gods, and this can only be convincing with modern science and technology and the vision that they present to men of their being able to control the universe, to explore all its secrets, and to create all by themselves the New Jerusalem.

This vision is the core of the new ideology. That is why we have called it supreme secularism. It is a caricature of the Christian thing on a this-world level. Like Christianity and unlike liberalism, it has the power to establish an order. This time it is not just Western society but the whole world which is going to be comprehended within a single system. In fact we are in the last stages of the completion of this synthesis. The men, many of them Christians, who are speeding the industrialization of India, of China, and of South Africa, seem not to realize that they are collaborating in the completion of the secular synthesis, not because machinery is in itself evil, but because the mechanization of all production under centralized control will be the chief instrument both for de-humanizing men and of tyrannizing them absolutely. Their very daily bread will depend on the god in Moscow, Paris, or New York rather than on the God in Heaven; on their complete enslavement rather than on their sweat. The case is similar with television. Those who defend it for the potentialities which the instrument itself has for giving vivid information about Christianity, mostly in its externals, are being unrealistic, for they

ll to see the functional role of television in the materialistic
ithesis. *Everyone* has to become a part of this new world order,
d this subjugation of peoples involves not just their external
slavement but a crushing of their spirits, a regimentation of their
nds. The generation which has known better things, whether
e Christian vision or the liberal freedom to do and think what it
eases, is now being put to sleep while the secularists gain control.
id once they have control, television will become a purely politi-
instrument.

The Centrality of Politics

This new ideology promises an order and a central ideal for
hich men can give their lives. Both are absolutely secular. Here
come upon an important twist. As the Christian order was
ntered in God, that is, in a transcendent end, all the different
mporal functions took on relative rather than absolute im-
rtance. The political order, as governing, was the most
portant but could not claim an absolute finality, because men
re destined for a higher life after this life. The new ideology
s made absolutes of this life and this earth, and so the political
ler has taken on the importance and the finality fitting only to
e supernatural order. Under the circumstances it cannot be
ything except tyrannical and arbitrary. If there is no God to
ve power of life and death over men, then the state must usurp
s power. If there is no God for us to love with our whole hearts
d souls, then we have to give our total devotion to the state.
alists and philosophers speak of "humanity" now reigning su-
me, but this is a fiction because humanity as a person does not
ist. There has to be a master brain, whether it be a Hitler or a
alin, or some future tyrant. Furthermore the role of absolute
ler of the bodies and souls of all mankind is too big and too
rible for any man, however proud or evil or gifted he is. Of its
ry nature it invites the co-operation of the netherworld.

Rules of Life

It is because of this political absolutism that "right" or
rong" takes on a political color in the new secular era. Chris-
nity was a moral order in which the good and the true were
e guides of doing and thinking. Under liberalism there was a
nfusion of standards. Since it was during this period that men's
ssions and avarice were allowed to develop virtually without
ndrance, so-called "moral" judgments were usually mere expedi-
nts in view of an unexpressed bias toward money or pleasure as
end. Even good things were done because they "worked" or
aid." Honesty was the best policy, for instance. Toward the

end of the period certain advanced thinkers shed even moral terr inology and talked instead about "positive" or "negative," "co structive" or "destructive" conduct.

These last carry us into the new ideology as they are absolute unmoral, and are ambiguous, not in the confused way of the libera but in the deliberate way of the new masters. They are goo enough explanations for the masses, but they are not the re "morality." The real standard is a political one, for the reaso outlined above. It is established in view of the absolute and a bitrary power of the dictator and his law, the ever-changing "par line." To "sin" is to *deviate,* to be "virtuous" is to hew the par line. "Truth" is what the party or the dictator says. See how e actly this caricatures Christianity. For the Christian, Truth ultimately a person, *God.* For the secularist it becomes also a pe son, the dictator of the world, or ultimately Satan.

Our fury is already descending upon those among us wh have accepted the communist gods. We can hardly imagine ho a man, like Mr. Hiss, could be so dedicated in his non-deviationa ism, could abandon all standards of morality and truth for mysterious (and mysteriously unrewarding) total service.

But how far is this really from our own hearts? He who already in the liberal camp, in practice even if not in theory, precariously near that new order which seems so very different. L us take a particular case, the question of having babies.

Birth Control

The Christian believes that God will send him a certai number of children, for whom He will then provide through H providence. This works out very well when a society is Christia because then the organization of temporal affairs follows God laws. Providence has a clear channel, so to speak.

The liberals allowed the Christian order of society to disir tegrate and a money-centered economy to arise in its place. B so doing they destroyed the harmony between personal moralit and economic advantage. It became disadvantageous to have mor than a very few children, and since God rarely sends parents jus two offspring, the pressure for birth control began, increased an was finally legally sanctioned. Birth control is a very good ex ample of the liberal mentality. The whole case for it rests o personal expediency, which in turn rests on a more or less uncon scious basis of selfishness. No one asks (except the Catholi Church, a thorn in everyone's side) whether or not contraceptio is *moral.* That is not the criterion. It's a pragmatic question,

matter of expediency. ("If I have only two children, I can give them a college education." "The doctor says it isn't safe to have another baby." "John and I want to enjoy the first few years of our married life, before we start to raise a family.")

The thing that interests us now is the Catholic compromise—Rhythm. Here is a method of birth prevention which does not involve unnatural practices and which therefore shifts the question of morality from single acts to motives and attendant circumstances which can be, and often are, vaguely interpreted. Thus a Catholic is enabled for all practical purposes to think right along with the liberals, expediently. "We are only going to have two or three children because if we had more we would have to live on a lower social plane, or forego a car, or my wife couldn't work, etc." This mentality, so widespread among Catholics, is undermining their faith and they are in serious danger of being swept into the new atheistic synthesis unawares, since they already belong to it in their sympathies.

Liberalism has turned out to be just an opening wedge for atheistic materialism, and Rhythm is an opening wedge for Catholics to become liberals. That is why we should persistently encourage families to take the alternate course, to have the children God sends and to trust that He will specially care for them despite unfavorable prevailing secondary causes. Such families should join with other like-minded families to start the reconstruction of society along Christian lines.

Scientific Population-Planning

Otherwise here is what will probably happen, for indeed it is already happening. Birth control will be superseded by "the scientific planning of population on a large scale." This is the new idea. It already prevails in Soviet Russia and is being introduced in a very comprehensive, scientific way in Japan. No longer will a person be able to decide whether he wants children or not, or how many. All that nice arbitrary liberal stuff will be replaced by compulsion on the part of the state. Men and women will breed when they are told to, and use contraceptives when they are told to. It will still be a matter of expediency rather than morality, but not of personal expediency.

In Europe under the dictators it concentrated on breeding. In Asia it is starting with the imposed limitation of families. Japan is the experimental ground. A blanket plan for population-control was first made along "scientific lines." It was not accompanied with threats or sanctions, since it counted on the voluntary cooperation of the Japanese. Recently a Japanese writer advocated

in a leading newspaper that certain compulsive measures be taker He suggested "that a maximum of children for any one family b fixed by law and that fines should be imposed for every additiona child born. . . . If the maximum is fixed at three, each family hav ing more children should be fined 10,000 yen ($28) for the fourt child, 30,000 yen ($84) for the fifth, 100,000 yen ($280) fo the sixth and 500,000 yen ($1,400) for the seventh." He base his demand "on the alleged fact that in spite of the 'commo knowledge' Japanese have of the urgent necessity of controllin births 'as the first economic policy of the nation,' there has bee 'no decrease in the birth rate.'" He urges that "the first thing t do is to revise the existing criminal code so as to make abortio easy. . . . Birth control clinics should be established all over th country and instead of lecturing to girls in trouble or those wishin to limit the size of their families, abortion should be performe right away without questions being asked."

When scientific population-planning comes to America, think it will start with encouraging births. Let us assume it wil anyhow. Let us say the government will want to step up th population. It will probably pass a law making it worth while even desirable, to have many children. There will be a bonus say, for each new member of the family. There will be prize given along with a lot of publicity and praise, to the parents o the most numerous brood. And does anyone think that man Catholics will not hail this as a sign that the United States is reall becoming Christian, really seeing the light? I predict this wil happen even if the government openly states that it acts fo "scientific" reasons. Let us go a step further and watch the govern ment suavely encourage illegitimate births, say by setting up ma ternity centers where girls in trouble can go to get the best of care where their anonymity will be preserved, from where the babie will be placed in good homes, and the mothers given a new start The measure will drastically reduce our shameful annual abortio rate.

All in all it will seem such a good measure that no one wil be able to object to it. And indeed there is only one clear-cu criticism—*it does more or less the right thing for wrong reasons*

Our Moral Dilemma

Let us pause here for a moment and observe that people wh wish to behave morally are always in a dilemma these days—a dilemma, not a temptation. In simpler days men were faced with simpler problems. "Shall I behave dishonestly and unjustly and so become a millionaire, or shall I be good and probably remain

poor?" It may have been hard to make the right choice, but it was not difficult to figure out which choice *was* right.

But now we have dilemmas, and a dilemma is a different thing entirely. In a dilemma there are two choices, neither one of which is choosable. It puts the moral man in a state of paralysis. And indeed there is no way out of a dilemma through choosing. One has to slip through the horns of it in some other way, such as by backing off and approaching the problem differently or by transcending the alternatives.

The above-mentioned hypothetical dilemma is one in which we are asked to choose the right things that are being done for the wrong reasons. Under scientific population-planning an individual married couple relinquishes the control of the size of its family to the state, even when the state happens momentarily to be encouraging large families. For instance, the state will give bonuses for children from public funds—a good thing if the state were dedicated to God and the observance of the moral law, because then the state could be trusted with increased responsibility for the common good. If it is a scientific secular state, however, each seemingly benevolent measure deprives the citizen of the possibility in the future of making a personal moral judgment contrary to scientific planning. If the couple chooses to have children as they come, and *allows* the state to make this financially possible, it is at the same time acceding to and strengthening a system already against God and which may presently press married couples to commit mortal sin. The attack is indirect, of course. What the couple is first asked to do is *not* something that is a clear-cut sin, the practice of contraception, for example. Rather it is asked to surrender some more freedom. We have, I think, a strong moral obligation to consider to whom we surrender that freedom—and the likely consequences.

There seems to be a third alternative: to have children but *without* accepting the easement the state offers. Although this course will be open to an occasional favored person, it is hardly possible in the natural order since it calls for much sacrifice and for a great power of resistance to a proffered easier course. The genuine third alternative is to go above the state to God and count directly on His providence. The conditions He has set are these: "Seek ye first the kingdom of God and His justice, and all these things will be added unto you." And this means in practice that couples, with prayer and heroic trust in God, band together to turn the world again to Christ (that is, work somehow in the apostolate), they can raise large families without disaster. But

this third alternative is what I would call slipping through th horns of the dilemma by transcending the dilemma. It mean breaking the bonds of secularism, and so necessarily of the dilem mas of secularism.

Then there is the housing dilemma. Do we want large scale housing with government financial aid, or are we going to si by and let veterans be homeless, marriages break up, etc.? W have chosen the large-scale housing because we deplore homeless ness, but along with our choice has come a *kind* of housing hardl calculated to encourage Christian families and we may soon fin ourselves in an even more compromising position, but with rabbi warrens of apartment houses and chicken-coop suburban develop ments as *faits accomplis.*

Shall the native populations of the world have the right o self-determination (and so be presently swallowed up by the Rus sians at their borders) or shall they be kept unjustly subject to th Western colonial rule? Another dilemma.

Our big mistake is to choose at all when the world comes up with one of these dilemmas. Something else has to be done with a dilemma. It presents two unchoosable choices because it has the problem all wrong. The God's-eye-view of the world is complex but not impossible. God wants us to choose the right thing bu He does not expect us to crack our heads open trying to decide which wrong thing to do. Men can get in terrible spots but there is always an honorable way out—contrition, penance, prayer, the acceptance of death or suffering, poverty or bankruptcy.

Is it because the modern world rejects a priori certain alter natives that it comes up with its unsolvable problems?

I should like to give an example of Catholic thinking which is of the same order because it unconsciously accepts the secular context of a problem. I single out this instance merely because it is in the current news and not because it is necessarily worse than others.

Father Edmund Walsh, S.J., has just published a book about the morality of the use of the atom bomb. He finds that it is morally justifiable to drop an atom bomb in order to prevent a sneak attack. In other words we can bomb Russia so that she will not be able to come over and surprise us with a bomb. There is some curious (to me) reasoning back of this conclusion, but what is relevant here is that Father Walsh is arguing around a dilemma. In a time of danger of a surprise attack we have two courses: either we bomb Russia and disable her, or we "commit

suicide" by waiting for her to destroy us. Having decided against suicide, Father Walsh attempts a moral justification of the first choice.

Now I, too, dislike the idea of "suicide." It is better to be killed than to kill unjustly, but just sitting around waiting for the enemies of Christ to take over the earth and destroy the souls of men does not seem very Christian to me. On the other hand, by what process of casuistry have we come to condone horrible mass killings as a precautionary measure?

It seems to me that Father Walsh and the rest of us would be relieved of making such unhappy decisions, if we remembered that one cannot choose in a dilemma and that the presence of two bad alternatives indicates *the matter has to be re-thought.*

Taking a second look at this thinking about the atom bomb one sees that a number of things are unconsciously presumed. For instance, that this is a secular crisis, the course of which is dependent upon the strategy of militarists, upon which side is quicker with the atom bomb, upon the diplomatic manoeuvering of statesmen. Also that miracles are not to be hoped for and that spiritual means are not to be considered, or at least that they have no *practical* value. And finally, on what grounds do we believe that to forestall Russia in the dropping of the bomb, or even to destroy her, would resolve our international problem? What hope is there in it?

It is possible to hold very different tenets. With faith the evidence for them is almost blinding. One can suppose that the world tension is caused by the collective apostasy of nations from the rule of Christ, that this is in a certain sense a mystical war. One can further believe that even now we are being saved from complete destruction by the penance and holiness of obscure saints who persuade God to prevent our self-destruction. Would not the presence of ten just men have saved the city of Sodom? We can believe (the easier because Our Lady has said it) that penance is the key to peace and that, for instance, it might be more *practical* and it certainly is more Christian) to get the inhabitants of New York and/or Cleveland, Detroit and Chicago, to spend the night praying the rosary together in the streets, than it would be to send an A-bomb of our own off in the direction of Moscow. What if the Russian flier is already en route? Is God powerless to destroy his plane and the bomb with it over the North Pole? Didn't God turn the battle of Lepanto? Didn't He cause the walls of Jericho to collapse, and the Red Sea and the Jordan to separate their waters so the Jews could cross?

There is even another consideration. In the eternal view, God may be allowing the atom bomb threat *just so* our singularly obdurate generation will finally be brought to its knees. So whoever manages to wriggle us out of this tight situation may not be doing us a favor. If it takes the threat of an A-bomb to put the fear of God into us, what hope will there be that, having escaped by killing a few million of our fellowmen, we shall be disposed to penance thereafter? And if we are not going to repent, *collectively as well as individually,* why bother to save our skins?

Now if we really did have a strong faith, and if we did see the world's problems in the light of that faith, we should be able to slip through the horns of all the modern dilemmas simply by making the effort to see the Christian vision of the new world and then to have the courage and the self-sacrifice necessary to make our vision a reality.

Just because it is the habit of our generation to act as though God had no relevance to human problems is no reason why we should do likewise. We have let it seem as though huge new hospital buildings and vast federal appropriations were the key to the restoration of medicine, whereas it is obvious that the real problems are that the doctors have become avaricious and that medical thinking disregards the natural and moral laws. We shall not solve our medical problems until we see them for what they are; yet there is no Catholic medical society of any consequence in the United States. So it is, all the way down the line. The world is bankrupting itself, beating its brains out, exhausting all human resources, to solve problems L, M, N, O, P whereas the real problems are A, B, C, D and E. The first problem is not to *solve* but to *think on a different plane.*

The Care of the Unfortunate

Before leaving the contrast of the three societies in which we are living simultaneously, it may be useful to show their manifestations in one more field, the care of the unfortunate. What does each of them do with the weak, the sick, the poor, the maimed, those unfortunates whom we have always with us?

It would seem at first glance that the Church has been outmanoeuvered in taking care of the unfortunate. This was strictly her province in the Middle Ages and has been the occasion for the formation of countless religious orders. Men used to pay tithes to the Church, as they now pay income taxes to the state, and the Church assumed responsibility for a wide area that is now falling under the tender mercies of the welfare state. Though most of the Church's charitable institutions continue to exist, they

are paralleling similar secular services and are all involved with them in money and methods. Consequently the institutional exercise of supernatural charity is almost stifled.

For the Christian however, there is always the possibility of exercising charity, because there are always some derelicts or other unfortunates around that the world cannot integrate into its system. There are also the spiritual works of mercy, more needed now than ever before and in nearly every milieu. Much of the best thinking in the contemporary Church has been in line with developing new approaches to the exercise of charity, suited to our day. The Catholic Worker with its houses of hospitality is a major example. The Young Christian Workers is another. Within the traditional institutions and religious orders themselves there is some ferment going on, a groping for a mode of adaptation to modern circumstances. The danger is that the adaptation will be a superficial one, a mere accommodation to public financing and scientism, rather than a new expression of an eternal charity.

If Christian charity is going through a crisis of adaptation and remolding, its liberal counterpart, philanthropy, is in a much worse condition, in fact on its deathbed. Liberalism here represents the bounty of the rich toward the poor, in human compassion. Take a look at the remains. Rich men's money has become all twisted up and has forgotten about compassion. The *last* thing it would be used for would be to feed a derelict or to see a T.B. patient through the final stages of his illness. Very rich men seem to feel not that they are obliged to help the less fortunate but that they are gods, with a control-of-the-universe position to maintain. The Henry Ford and Rockefeller Foundations do more than just dabble with a new world religion of their own invention. Howsoever interesting this may be, it is beyond liberalism and way over into that new era. One glance at the other end, at the immediate dispensers of mercy, shows that liberalism has failed here too. Nurses, social workers and school teachers become daily more strictly professional or more strictly mercenary. So let us be done with philanthropy, since it is no more. Men cannot love consistently and continuously unless their love be supernatural charity. That is the lesson we should have learned from philanthropy's failure. And now we are falling prey to a terrible idea indeed.

The Atheist's Millenium

The new technological society has created an illusion that it will wipe poverty and suffering from the face of the earth. There will no longer be an unemployment problem, an old age problem, a sickness problem. To begin with, these things will be taken

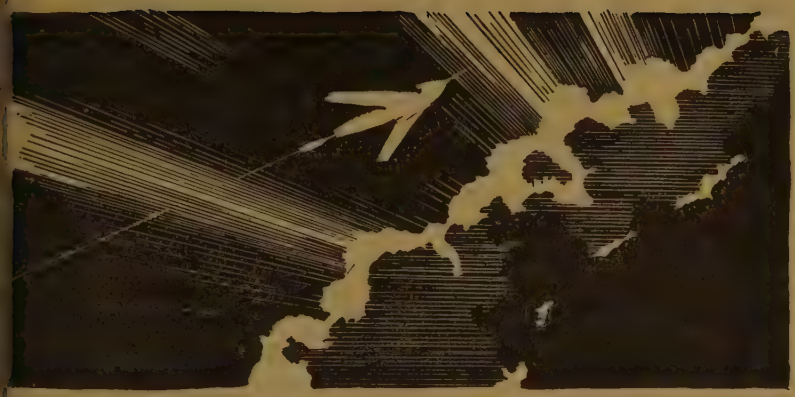
care of through the bounty of the state with social security, compulsory insurance and state benefits. Eventually they will be wiped out entirely. Once a scientifically planned economy is under way, there will be no unemployment, no depression and inflation cycles, no arbitrary power in the hands of rich men. Medical research will bring about a state of permanent physical well-being. Scientific birth control will synchronize production and population, wonder-drugs will control scourges.

What of the insane, the old, the mentally deficient? They too will be scientifically cared for by euthanasia, eugenics, sterilization and contraception. It is still impossible to champion these last measures openly in America, but they form an integral part of the scientific control of human well-being. Their existence measures the margin of failure of the scientific planners, who characteristically make the facts fit the plans by lopping off residues.

If the leaders of the new society would admit that their calculations will never balance, which is the truth of the matter, they would be unable to perpetrate their mass executions of the unfit. However, they always explain that these massacres are incidental to the transitional period preceding universal beatitude (an explanation which satisfies men born and bred in the expedient philosophy). It is in the vision of the New Jerusalem that their strength lies. People are even willing to sacrifice their own generation, including themselves, for a millenium in which they will not participate. The communists have discovered how great the capacity for sacrifice is in human beings. They have succeeded in perverting the greatest of human virtues, charity.

The best way for Christians to combat this false devotion is to show that its object is illusory. That was how the communists attracted people away from Christianity in the first place. They called religion merely an opiate, and they talked about the folly of believing in "pie-in-the-sky." We ought now to turn the tables on them, but perhaps the reason we do not do so is because we share their illusions to a certain extent. We are against birth control as morally wrong, but we really do not trust God to regulate the population of the earth so that it will not outstrip the food supply. Christians and atheists alike take it on faith that India has to be industrialized to save its teeming millions from starvation. No one ever asks if industrialization will really relieve India.

But we have arrived at a point in this discussion where it is useful to discuss the secular synthesis in more detail, so we shall cease making the contrast of the three societies and proceed to the essence of our problem.



II. Transcendent Secularism

We have already said it several times. The essence of the new era is the usurpation by men of the prerogatives of God. We have made ourselves gods, and we are running the universe.

That is why there can be no more mysteries. Previously men placed their confidence in God Who controlled everything and Who was infinitely wiser than men. They trusted Him to know what He was about when He sent them babies, to control the movements of the planets and the activity of atoms. The more men learned about the intricacies of the universe, so much the more were they moved to admire God's handiwork.

Modern scientific atheism leaves nothing to a higher intelligence. Of course it denies the religious mysteries of the Trinity, the Incarnation, the workings of providence. But it also denies the "natural" mysteries. It allows nothing to happen in the universe that it does not know about and control, even if that knowledge is so vast and complex in extension alone that it cannot be held in the human mind and has to be stored in mammoth calculating machines.

Here is the real cause for grievance against modern science. Modern scientists are the theologians of the new religion, busily exploring the secrets of the earth so that their masters, the political rulers, will be omnipotent and omniscient. The truth of the matter is that scientists are not free to follow their own investigations wherever they lead, either in fact or in moral theory. Their supposed freedom is nothing more than a myth. They are enslaved in regiments—by the government for atomic research, by medical foundations to hunt for cures, and by huge corporations like General Motors and the Telephone Company to work out practical

inventions. Not only are they told what direction their minds are to take, they are most often, like the assembly-line worker, made to concentrate on a minute part of a whole which they do not understand or which is kept secret from them. But even if it were true that scientific men had intellectual freedom of research, they would not be morally free to do what they pleased. There is a cliché to the effect that scientists have out-stripped morality, that their discoveries, like the atom bomb and poison gas, are good in themselves, and that the difficulty lies in the fact that morals have not grown proportionately so has to render these things harmless to humanity. Back of this naive theory is the supposition that scientists are above the moral law. Other men may have to direct their energies with respect to the common good but not the devotee of the test tube or the control man of the atom-smashing machine.

The liberals have done their propaganda work so well that when one mentions putting any restrictions on scientific investigation, the picture one gets is that of an arbitrary and bigoted censor crippling the intellectual life of great men. The true picture is otherwise. The ideal is the truly humble scientist, humble before God and His creation. Such a man, for instance, was the late Sir Albert Howard, who, because of his genius and his docility to facts, found out how to restore fertility to the soil of India through organic farming. Would that people would learn from him how to help the Indians rather than listen to the irresponsible voices of the mechanists.

Atheist scientists tend to pride and intellectual curiosity, two vices unrecognized by the materialist. We suffer not from their love of truth but from their vices, which pervert the direction of their search for truth. Our society does not know how to protect itself against these moral defects.

In this perspective the true significance of artificial rain-making, for instance, can be seen. The weather is a natural mystery, not because any one factor in it is beyond human comprehension, but because the balance of elements which go to make it up is so very complex and delicate. God controls the balance of these elements, although our use or abuse of the soil has a long-term profound effect on the weather cycle. The artificial rain-makers destroy God's harmony of the weather elements for a direct control by men. If instead they had used organic methods of farming and refrained from deforesting the earth they would have improved and stabilized the weather without the necessity of all this elaborate probing. But this course would have involved moral reform.

At this point the rain-makers are irresponsibly interfering with things they are far from understanding. In fact, here as elsewhere, it is likely that the magnitude of involved elements is forever beyond man's comprehension. But if it were not, the man who would have to hold the control would have the power of life and death over the whole universe and then we should see if we rest easier in his whims than in the arms of God.

The new secularists have taken Christ's saying, "You shall know the truth, and the truth shall make you free," and have twisted it to their own ends. According to their interpretation it means that "We shall presently know all the secrets of the universe, and when we do, we shall be free to control our own destinies." No longer shall we fear "chance" happenings—bad weather, famine or cancer. Men will understand these things completely and so be able to prevent them. They will constitute their own providence.

The great intellectual illusion of our times is that we can know everything about the universe. Its corollary is that by knowing we shall be able to manipulate. This is not the illusion just of intellectuals, it has completely caught the public imagination. Witness how easy it is to raise astronomical sums of money, whether from private individuals or the government, for things like atomic or cancer research. These are great projects destined (so we think) to uncover the final secrets. It would not be nearly so easy to raise money to feed the poor or to give nursing care to hopeless cancer cases, even though these latter causes have a certain natural power of arousing compassion. Money spent for them is money down the drain according to the unconscious modern mentality. What is the relief of this pain or the feeding of that mouth compared to the vision of a disease-free, poverty-less world?

Superficially it seems that men are learning more and more about the universe, but they are learning less and less, because they are studying secondary, tertiary and even more superficial phenomena instead of fundamentals. It is true that the illusion of knowledge is tremendously seductive. The high priests are also secretive so it is not surprising that ordinary people are taken in.

We have not the space here to elaborate why it is that the hope to learn all about the universe is an illusion. Briefly, men have looked for facts in isolation (and accumulated mountains of them) instead of having looked for meanings. They have refused to study the harmony God put in the world and so have been led by their pride to the point of destroying it. Now they are going to concoct a harmony of their own.

The Illusion of Abundance

Man has at last discovered the secret of abundance. It lies in the technological reorientation of the world.

We wish with our whole hearts that this theory were held only by atheistic materialists, but such is not the case. There seems to be only a handful of people who think differently and by no means are all of them Catholic.

Let us state the proposition for increased abundance in the words of Canon Jacques Leclercq (*Commonweal,* March 30): "Today we are approaching a stage where abundance is within reach of all." Canon Leclercq goes on to make another point about distribution. He does not even bother to prove the quoted statement. But is it true?

God has given mankind a certain amount (a plentiful amount) of fertile soil, of forest, of air, coal, water, oil, iron, animals, etc. If organic matter is returned to the soil which is properly cared for in other ways, the fertility of land, that particular form of abundance, will remain constant or increase slightly. In some places this has happened. In other places improper use of the soil has turned large areas into desert or dust bowls. Taken as a whole therefore the abundance has declined. Of course there is still some virgin land, but to begin using that is not to increase abundance through technological means, although building railroads and such may make these lands more accessible and enable men to exploit their fertility. In this case technology is accessory to the exhaustion of abundance rather than to its increase. Our domestic agriculture has fared similarly under technology. Large-scale farm machinery plus the lavish use of chemical fertilizers can transform and exhaust the soil much faster and more efficiently than was heretofore possible. During the period of exploitation the use of chemicals may produce deceivingly attractive results, just as certain medicines produce a temporary and artificial color or energy in persons of declining health.

Technological farming also produces an inherently inferior product which seems to be having very disturbing effects on human health, but apart from this it is also true, as the distributists have repeated *ad nauseam,* that chemical and mechanized farming produces more *per man* but less *per acre* than does organic, small-size family farming. Abundance is on the side of doing things the natural way.

What is true of farming goes also for livestock and their products. One can make chickens lay more eggs by unnatural

nethods, but it is questionable if the eggs are as good, and certainly he chickens are far from hardy. Just as sprayed fruit trees have o be sprayed more and more and more, so chickens living in sterile onditions under electric light develop diseases which are treated in ways that give rise to new diseases, etc. The case is not very good or abundance here, nor is it in the case of cows and milk.

So much for food. The technologists' case is even weaker when it comes to those natural resources which cannot be replenished. We are behaving like prodigals with our coal and oil and ron, not to mention our forests and water. All these things are eing systematically exploited and fed into the hungry jaws of nass manufacture—waste, waste, waste. I suppose if we tried we ould produce a television set for every family in the universe, or ven a motor car, or a bomb or a gun, or some Kleenex, and create ne splendid mirage of a materialistic paradise. But it would only nean that we have stepped up the rate of exploitation still further. he day of reckoning will be nearer and more painful when it omes. Where is the increased abundance?

The illusion of abundance used to be created largely by the xploitation of "primitive" (that is, unindustrialized) peoples. In he next stage it rested largely on the rape of the soil and the lements of the earth (along with some manipulating of national nances). Now it is true we have another piece of wool to pull ver our eyes—new kinds of energy and synthetic products.

Synthetic products like nylon, bakelite and all the new compositional materials, are again made out of *something* and that omething is exhaustible in its turn, although it is true that it exausts resources other than the traditional ones. Generally the ld material is preferable anyhow, but apart from that it was sually available without elaborate processing and therefore without putting its user at the mercy of the system.

In a recent article in *The New York Times* the reporter reoices over the United Nations counterpart of the Point Four rogram. Technologists are being dispatched to "primitive" laces in the world where there are forests, just standing there, to how backward people (who have so far been stupid enough just o use the wood for fuel or building houses or making furniture) ow systematically to cut down their trees and to sell the wood in he world market. In this way these countries will enter into the ndustrial abundance. Henceforth their chairs will come from Brooklyn and the material for their houses from Ohio and Bombay. Perhaps wood from Burmese forests will even have the honor of

rolling up First Avenue in New York City by the tons and tons all day long to feed the inexhaustible high speed presses of the New York *Daily News,* bringing the world-weary proletariat juicy bits about the latest domestic scandal or proclaiming imitation pearl necklaces to be available at ninety-eight cents.

Of the abundance that atomic energy promises I have little to say except, where is it? It must be a very odd type of mind which can look upon the splitting of the atom as having been a happy event for mankind, whether in the light of how we have used our knowledge in the past or in the prospect of how we are going to use it.

The Illusion of Man's Providence

Now that we are setting ourselves up as gods the hardest job is to provide a universal providence, to synchronize the mechanical system we have set up in a shrunken world. One might say that the scheming and conniving of the communists is to bring about this new order almost as much as it is to gain power, or rather that the two go together.

The contrast between God's order and the new order is the contrast between the natural order and an artificial one. It is better to state it this way than to try to follow the manoeuvering of Moscow, because our own planners and sociologists, time-and-motion-study men, and psychiatrists are in the overwhelming majority working to bring about this secular synthesis, many of them inadvertently.

Everything has to be changed, and everything has to be diminished to fit into a shrunken world, diminished and reoriented. The world itself has to become smaller, more centralized and more uniform, as the new rulers can neither control nor comprehend the breadth and diversity of the world God made. This is the real impetus back of the stepping up of time and the shortening of distances. The most clever modern inventions have been to the end of this speed-up: the airplane, the jet plane, television, radio and telegraph, the assembly line; and there are a thousand gadgets, little and big, for cooking roasts in three minutes, getting headache relief instantaneously, healing wounds, growing flowers in record time. Nearly everyone feels the odd psychological impact of these too-rapid changes. One gets it very clearly going from place to place by airplane. Visitors sense it in the hectic pace of life in New York City. The East hates the West for bringing it to them. Most people suffer from nervous tension.

The "natural order" of God placed man in a framework of time which was measured by the movement of the planets, reflected in the slow changes of season and the sequence of day and night. When man's life was synchronized with nature and natural things, his mind and his soul could expand and develop in their proper way. Under the new dispensation mellow thought has given way to fleeting impressions. Man's mental life is fragmentary and superficial. He has been so over-stimulated that his emotions are atrophied. There is no hope of restoring society to God's order without also destroying the maddening pace of modern life—unless one has the foolish hope of changing the nature of man too, so that he can be integrated into the new order. Such a hope men do have, which we shall discuss later.

The new providence, operating within its shrunken globe and controlling everything by its total power, will plan the size of families, the production output, assign each one of us to his life-work, decide which areas of the earth will have factories and which will have factory-type farms. It will plan and build our housing, move populations from place to place at will, give us the entertainment and culture it sees fit, and subject us all to a "conditioning" type of education.

We are familiar with the pattern because it has been described to us by writer after writer. We are less familiar with the idea that it will be not so much a consequence of tyranny as of the consolidation of the world on a secular pattern. It is implicit in the secular idea worked out to its logical conclusion. Tyranny is a part of the pattern rather than the motivating force.

Naturally the hardest part of this synthesis to achieve is the reduction of man. Yet the atheists hope to create a new man. Let us examine him.

The New Man

We rarely get even a suggestion of the new man here in America yet. Fuchs and Hiss foreshadow him in ways, and we are puzzled to understand their psychology. We are uncomprehending too when we read some of the communist stories or about the Nazi war trials. Then we occasionally meet someone who has been psychoanalyzed and has reached a false peace that is rather frightening. It too is prophetic.

For the most part however, we see not the new man but the disintegrating old man. We observe the ill effects of a shrunken, secular, mechanical universe on the human race about us.

Men do not like being diminished. One of their first reactions is to turn the full force of their love, which properly belongs to God, on human beings, a mother, a father or daughter, a wife or a husband. This results in a great deal of human anguish, maladjustment, broken marriage, ruined lives, neurosis, etc., and it gives rise to the profession of psychiatry.

Early in the game men's creativity was smothered by industrialism and this has been the occasion of wholesale escapism and the widespread use of opiates. So the characteristic American man and woman is intellectually dull. Not only that, but more and more brutalized. More and more incidents reveal this. Only the other day a young man attempting suicide was poised at a great height and about to jump. A priest and a young girl were nearby trying to dissuade him. But the crowd below was impatient for its thrill. Housewives shouted, "Jump," and frenzied teen-agers hopped up and down, screaming, "Go ahead!"

Americans are also getting emotionally exhausted from the constant over-stimulation of their sensibilities, emotions and passions.

Culturally of course our contemporary man is bankrupt. Industrialism has destroyed culture. It is now busy destroying it all over the face of the earth. A Japanese who is one generation from the kimono, and secularized, has lost all the dignity of his people. He wears colorless Western clothes, practices birth control, has materialistic aspirations, has fed his mind on American movies, and behaves just like us, only worse. He has given up a real, if imperfect, culture for none at all. The Hindu from India can be uprooted just as quickly. Naturally it would not have been possible to uproot them if their roots had not been rotting, but it is very questionable if no culture at all is to be preferred to a decadent culture. In any case the uprooting is being done, and the consequent absence of traditional or religious ties is the first condition for making the new man.

What will the new man be like? We do not know, but we hazard the guess that he could be called "the hollow man." He will not operate organically from the inside, but mechanically from the outside, in response to external stimuli. He will be almost like a robot.

The way Fuchs explained his own psychology was that he practiced a sort of schizophrenia, never letting his traitor life cross his pleasant social life, even mentally. Fuchs liked his friends

and found club life and the English code of honor in social relationships very pleasing. But within Russia there is no such life, and social codes of honor are disappearing everywhere. A man who had never known them would not have to split himself. A dictator in control of a whole generation could condition children. Instead of developing in them a delicate conscience and a sense of shame, they could be taught hygiene and a sort of stoicism. It will be easy to woo them from any sort of philosophical speculation, if our own schools are any criterion. Our public school students are no longer taught to *think* but are expected to memorize, or just to soak in ideological concepts. The typical graduate engineer is almost invulnerable to spiritual or philosophical ideas. He uses his mind a lot, but only with respect to practical, concrete problems.

It is useful, though depressing, to consider the role that psychiatry plays with respect to the changes in man. The whole mainstream of psychology and psychiatry is an amoral substitute for morality. Natural man belongs in the moral order, the new scientific man operates on deterministic principles. What he does he is conditioned to do by emotional ties beyond his control, or by traumatic experiences antedating the age of reason. The essentially atheistic nature of modern psychology is so clear-cut that it needs no arguing. As regularly as a moral problem is mentioned, in *The New York Times* for instance, an amoral, psychological solution is offered by some psychiatrist or official or social worker. Juvenile delinquency, dope addiction among high school students, job unhappiness, marital difficulty—it doesn't matter what it is. Yet Catholics are still confused on this subject, and the main reason is that most psychiatrists are very tolerant of religion, morality, confession, etc., *in a subordinate role,* for their therapeutic effect, and not as true.

When Satan tempted Christ the third time in the desert he offered Him lordship over the whole world in return for His submission, knowing that he had nothing to fear from good things which were subordinate. Atheism has nothing to fear from religion which will take second place.

The general method of psychiatry and psychology is the same as that used by physical scientists. It is to *explain away* higher things, like holiness, morality, self-sacrifice, or remorse, by giving an explanation in a lower order. It can even be a true explanation, although secondary or partial.

Another disservice which psychiatry does is to resolve problems on a low level which should be resolved on a high level.

People whose lives are all awry, because of the diminution that is being pressed upon them on every side, are led to "adjust themselves," that is, to accept the mediocrity the world offers. It is precisely the opposite solution to that offered by Saint Therese of Lisieux to men deprived of the opportunity to do great deeds.

Psychiatry prospers because men really are mixed up, and many of them are beyond the direct assistance of moral and spiritual help. Some agent has to help them unwind. If it is going to be a psychiatrist, it will have to be one who is not only understanding and holy but also one who is intellectually capable of seeing the Christian truth which the atheists have perverted. Such a man should lead the maladjusted toward sanctity and apostolicity.

The new man will be very obedient but in a robot sort of way. We said before that God governs the universe according to nature. The nature of man is to have free will. God moves his will, but according to its nature, freely. The new rulers will disregard nature and will seemingly be able to go unheard-of lengths in moving men's wills *unfreely,* that is, by force. Orwell describes this in the case of his hero in "1984." What the tyrants wanted and got was not that the man should do their will, but that he should *will* their will; they wanted his complete allegiance. We see the same thing attempted with Cardinal Mindzenty and other leaders in Eastern Europe. What this shows us is that the term of the remolding of man is not slavery or death but eternal death, the destruction of his soul. This indicates clearly its diabolical origin because only the Devil can be interested in forcing a submission so profound that it will be eternal.

War

Modern wars are the violent accompaniment and necessary expression of the upheaval and transformation of the whole social structure. Most of the wars in history were comparable to typhoons, tornadoes, or other violent storms on the earth's surface. Now the very globe is heaving. We are having social earthquakes like those which raised up mountains and submerged great areas under newly formed seas. The pent-up violence of humanity has been let loose. No force is yet great enough to subdue the catastrophe which has been unleashed.

The old Christian world order is almost finished. The atheistic world order is rushing to its completion. What is at stake is an ordering of the world which is a continuing process to the materialists, who have the initiative. It goes on in one way during wars, in another way during respites from wars. That is why the

Russians scarcely pause for the signing of a peace treaty before they undertake the "peaceful penetration" of the next country on their list. They cannot stop even if they want to, because there is no resting place in a half-completed synthesis. Half an order is no order, and things will not balance. We always want to stop after a period of fighting and sink back into luxurious unconcern for global order. That is, we Americans do. The Catholic Church behaves apostolically in a fashion parallel to but contrasting utterly with the Russian action. "Go ye to all nations and baptize them." It is a never-ending process until truth and love are brought to all men.

With a new synthesis there will be an order, and that will end the upheavals and the wars.

Here again we see what a dilemma the Devil has put us in. However unworthy contemporary Christians are, however much their own negligence has contributed to this crisis, it nevertheless remains that they (and other men of good will) are fighting against the completion of that synthesis, they are trying to prevent night's closing in on mankind. If they did not resist, the new order would be finished in no time, and all possibility of serving God or organizing any opposition would be cut off.

It is this resistance which causes wars. Of course it is really the Russians who are provoking wars by annexing territory, and stirring up revolutions where it is convenient to their cause, but they want a new order and war is only incidental to the getting of it. They used to be the revolutionaries trying to break down our system, but now we are the revolutionaries trying to interfere with their wave of the very near future. They can even make it seem as though we are standing in the way of peace, with some reason. Except that it would not be peace but a hideous caricature.

It is significant that although we (the side of residual Christianity) have won the last couple of wars it did us no lasting good. We could not win the peace, and in each succeeding war the margin of victory was less. It looks as though it does us no good to win wars. The reason is that we are fighting a new world order purely defensively, with no alternative scheme. The Christian new world order, which alone can conquer the atheists, is embryonic, barely conceived. Furthermore "our" side is still weakened by fighting under banners of nationalism, democracy, freedom, and the bourgeois way of life. There is no army for Christ.

A further irony is that every time we fight we become more like the enemy. Our warfare is technological, our men fight like engineers. Human virtue and compassion are almost irrevelant.

We press all our national wealth and resources into developing A and H bombs. Therefore it becomes more and more clear that we are trying to cast out devils by the power of Beelzebub.

We rapidly approach the point where we have two absolute alternatives, neither of which can we choose. A dilemma again. We can decline to fight—and we are lost. Or we can fight and lose to the same enemy in a different way. Everyone is busy trying to figure out how to slip through the horns of this dilemma. The proposed solution is the United Nations, which seems to be only a forum for illuminating ideological differences. Back of the political efforts of the U.N. delegates to negotiate a peaceful settlement of problems, there is a lot of sociological study going on in an effort to work out a world plan along humanistic lines. It is supposed to be an alternative plan to the atheistic synthesis. It proposes universal regard for human rights, the elevation of the position of women, the sharing of scientific knowledge, the spread of education, etc.

This, I believe, is playing inadvertently into the hands of the Devil. The dilemma is Lucifer's handiwork. And so is this seemingly hopeful resolution of the dilemma, which will preoccupy vast numbers of intellectual workers and will add up to precisely nothing.

Mankind can only slip through the horns of this dilemma by transcending it, by seeking a solution on a higher plane, because this is no ordinary dilemma but the work of the Devil.

Diabolism

> It would appear to be an inescapable truth that it is impossible for men, as the world now is, to become merely pagan, or to become evil in merely human measure. The only paganism possible for mankind now is some veiled form of Devil worship: the only kind of evil that a man can espouse is the evil of the beast. Redemption has made it possible for us to be like God. By way of consequence, it has involved that we cannot fall except by becoming like Satan (*God, Man and Satan,* by Bernard J. Kelly, C.S. Sp.).

We have arrived at the heart of the crisis. Men have invited Satan to become their master, not because men wished to do wicked things but because they wished to do good things without God. The humanitarians, the philanthropists, the literary people, and the artists for art's sake have pulled us down into Hell every bit as much as have the usurers, the adulterers and the purveyors of black magic.

To state that the world is secular is to state who is its master. We have invited him, and every day he becomes more clearly enthroned. In the order of creation the angels, good and bad, have a certain natural power over men. We only escape the demons by being elevated to an order above them.

In revelation the Devil is called the Lord of the World. And it looks as though in our times he is coming into his estate. Heretofore the Devil's influence has been localized or personalized. Now he is getting control of the social order, the physical order, and the political order of the world. Seemingly he is aiming at a system which will almost mechanically destroy men's souls, no matter which way they turn. The diminution of man is the first great step, then hunger, crowding, cold, dispossession, the horrors of war and torture and concentration camps, the perversion of education, the regimentation of life, the disappearance of individual initiative, the vulgarizing and confusing of minds through picture-opiates, the prevention of thinking through the ubiquity of meaningless noise and talk.

Once one sees the Devil as the instigator of the system, many things become clear. It explains how so many unrelated people and factors synchronize their efforts. A master mind is prompting and tempting and suggesting, playing on men's weaknesses. It explains also the spiritual nature of the new order. Since it is aimed at the destruction of souls, its work is sometimes accomplished without the least physical violence.

The Impotence of Purely Natural Action

Because the Devil's synthesis destroys the natural order, it is tempting for Christians to look to the restoration of the natural order as the antidote, or at least as the primary and preliminary action demanded by circumstances. The fact that the natural law is binding on all men, not only on Christians, and that human reason is capable of being persuaded of its truth, is a further inducement to place emphasis on this level.

Reforms of various sorts are suggested: organic farming, return to a wholesome nutrition with "whole" food, banishment of usury from the financial world, the breakdown of large cities, distributism, folk dancing and culture, clean government, the repreciation of woman's nature and domestic role, credit unions, co-operatives, study groups of all sorts, creative work and recreation, housing reform. All these are good, most of them are also necessary, but none of them singly nor all of them collectively has the power to wrest the world from the Devil, as they stand and without being ordered to a higher end.

Here is where the theology of nature and grace enters the picture again, to remind us that in one sense the "good natural" is just as far from the supernatural as is perverted nature—for they are both infinitely removed from it. "Without Me, you can do *nothing*."

There are several illusory positions to be dealt with.

The "Good Natural" Not the Christian

If it were possible to achieve all these natural reforms by natural action, which it is not, the result would not be a Christian society. We have to say this because many people confuse a Christian order with a naturally good order. They are as different as day from night. Christ's own life centered in the mystery of the Cross, so His society can be expected to bear an analogous resemblance. Christ's life was a contradiction, so His order can be expected to contradict the world too. Consider, as illustration, how different the humanist's "ideal man" is from the saint. He has culture, refinement, learning. His natural gifts are all developed. He is courteous and clean and interested in the common good rather than in his own advancement. Obviously it is an ideal which rests heavily on natural endowment, material and social advantages.

Sanctity, in contrast, can use any human base, wise or simple, rich or poor. It completely fulfills its subjects, even intensifying their natural gifts, but by ordering a man's whole life to charity. A certain transformation and elevation of his nature takes place, within which the nature is perfected but not with the finality one finds in the humanist. Saint Francis of Assisi was a talented and charming youth before his "conversion." He gave up all promise of human development and achievement. Yet who can say that the saint lacked any fulfillment of his nature. His charm was still there, mysteriously magnified. He was a leader of men above anything he could have hoped for in war or politics. Furthermore what Francis became he could never have become by first perfecting himself in the natural order. The transformation and elevation of his faculties demanded as prerequisite their radical subordination to a higher principle. Francis the saint was so different from what would have been Francis the fully developed man that the quality of the two would have to be submitted to a different measure. One of the most striking contrasts would be in external appearance, that is, in the material aspect.

The same thing holds true with the social order. It is not only in the hearts of men that the difference lies between the

naturally good man and the Christian, it is even more sharply evident in the temporal embodiment of the two ideals. We build housing projects and garden suburbs and fancy sometimes that we are making Christian communities, or at least communities waiting for and adapted to Christian groups. But these natural embodiments of natural standards, such as good garbage disposal, attractive houses and private garden plots turn out to be sterile and lifeless and to act as a natural constraint rather than encouragement of the life of mutual charity. It is not the goodness in these projects that condemns them, because Christianity incorporates all the good things like space and air and gardens and family-size units. But it does it in a different way and one which cannot be foreseen by merely technological considerations. Perhaps the best way to express it is to say that the naturally good thing is dead, like a corpse, or frozen, whereas the Christian thing is alive and vital and warm. Or maybe the difference is in the hierarchical structure of a community, a housing project, a political order. Or perhaps it lies in the fact that the naturally good scheme is "perfect" in a narrow, materially realizable way, whereas the Christian social order, being an embodiment in sinful mankind, is imperfect and perfect at the same time. Just as Saint Francis' clothes were beggar's rags and his body was sickly, so a Christian realization in a social order is unlikely to achieve new paint on all the houses or perfectly paved roads. But as Saint Francis lent a beauty to his very garments so these Christian things will take on a beauty which will transcend and transform the material element. Needless to say it will not be the beauty of the glass-brick kitchen advertised in the *Ladies Home Journal.*

Seek Ye First...

This leads us to the second illusion, which concerns the order of precedence. It is an error to think that society can be given a Christian form except under the aegis of the supernatural. As far as the social order is concerned it is precisely in the matter of form, of arrangement, of juxtaposition of values, that Christianity manifests itself. This is similar to the case of the soul and the body. The matter of the body is in the material order, but it is the soul, the spiritual principle, which makes the body develop, and causes it to develop in a particular way. Undoubtedly the action of the soul in forming the body has to be proportioned to the limitations of the particular matter it has to work with, but the initiative rests with the spiritual.

Similarly in the social order it is spirit that develops institutions and projects, conditioned by the limitations and possibilities

of the particular human situation. If that spirit is secular it will form certain institutions, and if it is impregnated with supernatural principles it will form somewhat different institutions. If we let the secular realize its own form in a society and *then* try to Christianize it, the secular forms will have to be displaced by other forms, some change will have to be made as well as an elevation. Where the secular forms have degenerated badly they will have to be entirely replaced.

False Hope in the Neutral

Most of the naturally good reforms mentioned earlier are "neutral"; that is, they are good in themselves and standing alone. The question arises whether we ought not to try to put them into effect as soon as possible without waiting for the world to become Christian. It seems like a much more ambitious project to restore all things to Christ than to get young people to do folk dancing or to make and distribute whole-wheat bread to malnourished people. Besides, many non-Catholics, not ready to join the Church, are willing to co-operate on these naturally good projects. We also belong to this world, it is argued, and owe it to our citizenship to work for good temporal ends.

Now the illusion here is that it is easier to bring about a good natural order through natural efforts than it is to obtain the rectification of the natural order through the orientation of the world to Christ.

It is possible to obtain temporarily certain objects in the natural order, but by and large this naturally good world is impossible, and therefore unrealistic, whereas the ordering of the world to Christ is our mission and may perhaps be closer to realization in our day than it has ever been.

The reason the naturally good order is impossible is, theologically, owing to original sin. The naturally good society is impossible to fallen man.

But apart from theological considerations we should learn by our own experience and analysis. Our great hopes are always failing us. We think we can create wonderful citizens if only everyone gets an education—but human virtue keeps declining. We think we can create good interracial relationships by non-religious means, but we do not succeed. We think we can clean up political corruption by the right use of our franchise, but the change is only momentary, or seeming, and the situation continues to worsen.

One difficulty with "neutral" means is that being neutral, they cannot sustain their indeterminism and will become an in-

trument of atheism, avarice or idolatry if we decline to impregnate them with Christianity. The communists use folk dancing to better advantage than we do, the British co-operatives are huge capitalistic enterprises, and lots of people worship wheat germs.

Another difficulty with naturally good and neutral projects is that in themselves they do not arouse enthusiasm. Man thirsts for the infinite, not the wholesome. He will only be wooed away from the dynamism of the Devil by Christian dynamism, and Christian dynamism comes from the supernatural. The failure of a lot of efforts by men of good will in recent years has to be attributed to lack of enthusiasm rather than anything else. And is it not just to reject a project in the temporal order if it has no power of arousing enthusiasm?

This qualification should be added. Since Christian dynamism comes from the supernatural, which comes from God, we cannot summon it to aid any project of our own devising. We shall have to choose the projects which grace and reason indicate as appropriate and timely.

Any widespread effort to bring about a good natural order by purely natural means has to fail for an obvious reason. It would involve a wholesale reform of manners and morals, and it would be sheer illusion to hope for this outside of an intensification of religious spirit.

Take the matter of nutritional reform. At a thousand places in the economic system something is done to our food which makes it less alive, less whole. The reason is always that making more money or technological efficiency lies in that direction. To reform food one would have to reform the economic system, which means one would have to cure the human race of avarice and pride, or at least reduce these vices to normal size and control them.

Take another case. Some decentralization, some landward movement, probably large scale, is an obvious necessity. But it involves sacrifice and a return to frugal living, which most people will not countenance unless they are first freed from the concupiscence which the advertisers have visited upon them. The principle that purely natural reform, however good, can have only very limited and partial success in rectifying the social order is even more apparent when it comes to the more human type of problem. Political corruption, juvenile delinquency, the prevalence and increase in divorce, suicides and mental disorders are all problems that demand profound spiritual and moral reform at the most fundamental level. Yet the more desperate these problems be-

come the more reluctant men are to trust in religious means especially supernatural means. The fact that some little good can be done by counseling, by playgrounds, by stricter law enforcement and by electric shock treatments leads to false hopes and further neglect of root treatment. So we postpone the day when we shall have to face the fact that only Christ and Christianity undiluted (but not abstracted from daily life and social problems) can save us. Meanwhile catastrophe is at our heels.

We hope that no one will be tempted to conclude that because this "good natural" is impotent to transform the world that it is to be disregarded in favor of the bad natural. There is a sort of connaturality between rectified nature and grace, so long as the proper order of precedence is observed. Whole food and a human tempo of life cannot call down faith, hope and charity, but charity can normally operate better in a person with good health than in a person whose nerves are frayed and whose endurance is slight. Reason does not call down faith, but faith is nullified where ignorance and error abound.

What we are advocating is not the abandonment of good natural means and projects for a sort of "angelism," a piety that refuses to incarnate itself. Rather we want action that is at once temporal and supernatural, that uses the good natural but at the same time transcends it.

Actually much of the good natural effort made by Christians is not merely on the natural plane (sanctified, remotely perhaps, by a morning offering). It is more than that, but it is still not enough. Sometimes the supernatural is extrinsic to the project itself, as in co-operatives where the accompanying adult education is Christian or the motives of the men involved are supernatural and point to a goal beyond the merely economic.

Or again, men have mixed motives. They give alms to a beggar partly for the love of God and partly to get rid of him.

Or again a man may work for purely natural reforms because he has a position of responsibility in a secular society, and the duties of his state in life demand this action. His conscientiousness in performing his duty may be inspired by Christian motives and so even the secular act participates remotely in a supernatural orientation. As far as individual consciences are concerned or even the well-being of small groups, some softening of the doctrine has to be allowed. It still remains that for large bodies, or mankind as a whole always, and particularly in today's crisis, only a deeply Christian initiative will be effectual.



III. Conclusion

Even if the secularists succeed in completing their world order, which would be the worst thing that could possibly happen to our globe, it would still be true that God is in absolute and effortless control of the universe. And it would also be true that He allowed the evil to happen in view of a greater good which He will bring out of it. Christians need to be reminded of this truth, not so that they will become passive spectators of a world in its agony, but so that they will become as children, working hard and peacefully, not as though everything depended on their prudence and strategy, but as trusting the providence of their Father in Heaven.

We must cultivate this sort of trust and, as a corollary to it, we must become spiritually detached from every temporal condition. The man who wants to behave morally and is prepared to do so *unless it involves the loss of his job* limits the operation of grace to the present economic structure. The family that prefers its material and social position to a real corporate holiness or to the establishment of social justice in its area, is like a wall in the path of the kingdom of God on earth. He whose honor stops short of preferring death or disgrace is like a straw in the path of political corruption or dictatorship.

It is hard to prefer God to everything whatsoever else, but it is the condition of turning the world to Him, as well as the requisite for our own salvation. That "he who loses his life shall find it" has a universal social application today. People are afraid to risk everything of the ordinary man (who is always some other man besides ourselves), but if they do not the Devil will. When the world is this way it is not charitable to relieve men of the

necessity for heroism by casuistic reasoning. It is charitable to make them heroes and to give them a vision of a life which may not be long or comfortable but can be glorious. Christ came not to find excuses for men's mediocrity and conformity but to spread fire on the earth.

If men will cultivate this combination of trust and detachment, they will necessarily lose their secular outlook. Their treasure will be in Heaven, and so their thoughts will naturally be elevated into a wider perspective. Their lives will become less superficial, which is the second absolute condition of becoming useful for Christ in the modern world. The daily lives of millions are now almost entirely meaningless, with the torrent of useless or erroneous facts, the thousands of fleeting impressions, the noise and time-killing distractions. As presented by newspapers, even political and military news does not make any sense but is a play-by-play account of the surface manifestations of changes which are really occurring at a much greater depth. Those who are influencing history, for good or for evil, have to be on a deep level. Getting down there has nothing much to do with formal education, which has capitulated to the superficial too. It means hard work, real thinking and studying, and for those on God's side, prayer and the Sacraments. It is hard to see how a person of really first-rate intellectual capacity could stay on the surface. But not all those who go to a deeper level are necessarily intellectuals.

Interestingly enough, at the level at which things really have meaning and are really influenced, mankind is being re-united and re-organized. The history of the communist movement shows how a handful of radicals with a common doctrine naturally fell into a unity which crossed national borders and language barriers and built up a political organization later superimposed on millions of people unaware of what was going on. A similar thing is going on with Christians. Below the level of perfunctory religious practice there is an international refederation of apostolic people taking place, with a very close bond of unity to each other and to the hierarchical structure of the Church.

Below the level of superficiality then, and united with each other, we Christians must work as hard as possible, full time, to bring about Christ's kingdom on earth. But our program will be shrouded in mystery because God will save the world and bring about His order in His own way. We shall not be like the communists, meeting clandestinely to plot treachery and violence, to map out the best ways to cripple cities or cause work stoppages. We should not try to match their cunning by our more moral cun-

ning. That would be like trying to outwit the insect pests which are destroying our orchards by inventing more and more sprays. We ought instead to act like the organic farmer, revitalizing society at the roots by giving it new life. In this way we shall gain the initiative in the world struggle and rebuild from within.

To say that we should not be cunning does not mean that we should not be wise, for Christ has said that we should be wise as serpents. But wisdom is profundity and takes into account the mysteries. It sees, without fully understanding, that simple acts of real charity have a transforming effect on the world, and that the faith which seems like folly to the world can really move mountains as one of the least effects. Wisdom comes from the Holy Ghost, Who can infuse light into a mind which opens itself to eternity but cannot operate on the level of human prudence and scheming.

Even many good people think in their hearts that holiness would be a real impediment to solving our crisis. They would welcome piety in the simple, but they would be afraid of it in statesmen, business men and "practical" thinkers. This view shows an unconscious secular presupposition. It is as though they said Christ cannot heal our society, only we can with our human cunning.

The truth of the matter is that God alone can help us, and the price of His assistance is our humility. We think we are fighting the Russians but we are really fighting human pride.

PETER MICHAELS





"Beloved Sons And Daughters..."

The Finality of Science

One purpose of these brief essays is to show that nothing of interest to men escapes the thoughtful consideration and paternal guidance of the Holy Father. He has had numerous opportunities to express his thoughts in regard to scientific inquiry and its achievements. We present here one set of considerations that manifests the profound finality of all human science.

Quoting the thought of Bossuet: "Woe to the science that does not lead to love," the Holy Father continues: "Of itself each science leads to love. In the field of theory, science normally leads to an admiring love of God the Creator: 'the heavens show forth the glory of God.' In the field of practical applications, science practices love of men, placing itself at their service, procuring for them every sort of good."

These words of the Supreme Pontiff may cause surprise, not only to non-Catholics but even to some Catholics. Are not the sciences completely independent, dedicated purely to the search for truth? Is this not true even of the supreme human science, theology? Certainly the Holy Father has no intention of denying that the diverse sciences are immediately ordered to the pursuit of truth in all its phases, yet he is also aware that scientific activity is human activity—the scientist is first of all a man. It is to be noted that he does not say that every science must lead to a love of the object of that science, but to a love of God, Who is Lord of the knower, the knowing and the known. Every science unveils the truth about God's handiwork and consequently should arouse admiration and love for the Author of them.

"Oh, the grandeur of human intelligence, capable of conquering and dominating the forces of nature. Yet this same intelligence, knowing well that it has not created what it has merely discovered, arouses in the scientist a feeling of profound admiration. Then, in face of the evidence that the Author of all things is the 'Love which moves the sun and the other stars,' that He has made these things for the welfare, the use and the happiness of man, the song of admiration changes into a song of love. Such is the way that science leads to love—the love of God."

The best disposition for love is humility and humility is the fruit of true science; for, as the Holy Father points out, only those moved by caprice or the exaggerations of fancy or fashion aspire to the title of "creator." "The scholar, the real scholar, conscious of the disproportion between his knowledge and the vast reaches of reality of which he is ignorant, speaks modestly of his *researches,* of his *discoveries,* or—which amounts to the same thing—of his *inventions.* Are not the very terms he uses at least implicit witnesses to the fact that a vast field remains to be explored, a field that hides in its depths an inexhaustible treasury of elements, energies, laws, as old as the origin of things; witnesses also to the fact that their Author, the only true Creator, has covered them, as it were with a veil, leaving to man the joy and the glory of discovery . . . giving him for this purpose senses and faculties that allow him to keep on making such progress that perhaps men will never reach the end of it on this earth.

"The astronomer and the astrophysicist search for and discover in the immensity of the heavens new stars up till now invisible to the most modern instruments of investigation and perhaps so far distant that their light, despite its vertiginous velocity, is just now reaching us; they study and measure the composition, dimensions, weight and revolution of these stars. Physics, chemistry and geology search for and reveal the laws and even the intimate constitution of matter; they read in the bowels of the earth on which we walk the history of our globe; one day they shall read, indeed have already begun to read, the history of other worlds. Biology seeks to uncover the mysteries and the laws of life, daily approaching more closely to a knowledge of the bond that links matter and spirit, though never reaching it perfectly.

"Do not these sciences in all their variety reveal, together with the elements of creation, their energies and their laws, the wisdom, power and goodness of the Creator? Undoubtedly you know the immortal page of Saint Augustine in which he interrogates one after another every kind of creature and they in turn reply: We are not whom you are looking for, we are not your God; look for Him beyond us; He is the one who made us. Now this wisdom and power and goodness is even more fully revealed when we realize that all these things have been created only for other beings—sensible and reasonable beings who are capable of knowing them, interpreting them, conquering them in order to use them, of inventing even . . . instruments that extend the finesse, penetration and power of natural forces."

The Holy Father exhorts those engaged in scientific pursuits: Continue, then, tirelessly your laborious researches to know ever more perfectly, to exalt and love the wisdom, power and goodness of the Creator and Governor of all things; continue them also for the advantage of suffering, tormented, needy mankind. May your science always be work of love. God, the summit of all things, Who has made scientists His noble co-workers, will not fail to bless your constancy in using for His glory and the well-being of all the riches He has hidden in the immeasurable reality of the universe."

J. V. C.

The Synthesis of Christ and Anti-Christ

MAN AND THE STATE
By Jacques Maritain
The University of Chicago Press, $3.50

One may happen to be a Catholic and at the same time a democrat—especially if, as it often occurs today, "democracy" is used as a synonym of the "constitutional society" and of "equal law." One may also be aware of the undeniable historical nexus between Christianity and the "progressive" outlook which underlies modern democracy. Again one may interpret Christ's words, "Render unto Caesar the things that are Caesar's," in various fashions; for in regard to certain sets of things it appears disputable whether or not they belong to "Caesar's" patrimony. But Maritain—and the "Christian democratic" attitude which derives from Lamennais and from Sangnier's *Sillon* movement, and which he represents today with a more careful and elaborate machinery of concepts—stands for something far stranger and more specific; a far more tense and problematic position, as it were.

On the one hand, Maritain is not only Catholic but most emphatically so; he consistently and painstakingly speaks the idiom of an authoritative mouthpiece of orthodox Thomism. On the other hand, he professes a progressive philosophy of history in the vein of the Enlightenment, Hegel and Marx, and acclaims modern secularized society with its humanistic and democratic ideals as a legitimate unfolding of the Christian spirit on a new plane: a "temporal" Christendom in the place of the "sacral" one which was medieval civilization, superior to this by virtue of the "law of progress" (whoever ventures to deny that law Maritain would accuse of "despising time"), although unfortunately warped by accidental defects such as the theory of state and popular sovereignty—Hobbes and Rousseau—and a tendency toward materialism. According to Maritain, a "temporal" society "Christianly inspired" (as he puts it) is better and indeed in a sense more Christian than a "sacral" society whose fully qualified citizens are supposed to be all Christians, because it represents a more advanced stage in the evolution of Christendom, at which the Christian "leaven" has had more time to "ferment" and to Christianize implicitly the very tissue of secular social relationships as such. He only forgets that the specifically anti-Christian reaction of pagan human nature to Christ's claim on man also had more time to unfold; to combat and to suppress (rather than merely reject) embodied Christianity proper, that is, the Church; but especially, to distort the glad tidings of Christianity into a poisonous gospel of man's prideful self-worship. Taking it for granted that Christ promised redemption and salvation on the plane of "historical process" also (of which actually no trace can be found either in the New Testament or in antique or medieval Catholic thought), and extending the Aristotelian-Thomist ethics of "natural perfection" to the appreciation of world history, he mistakes that which is no longer raw pre-Christian paganism for "intrinsic Christianity"; cherishes modernity owing to its greater chronological distance from the paganism of old; and confuses post-Christianity with more Christianity. Whatever, as a Catholic, he

cannot but dislike about it he relegates into the unpleasant and, as it were, extra-philosophical realm of obnoxious parasitical forces "preying upon" the genuine forward march of mankind—a disturbing improvised addition to the authentic divine program for history.

Although he thus removes the inmost religious fervor, I might also say the moral center of gravity, of the Christian consciousness of man into the "temporal" tissue of progressive democracy—the "conquest of freedom" and self-realization of "the person" taking the place of the medieval principle of political ethics, "strength and fortitude at the service of justice"—Maritain very expressly reserves a secure and exalted status for the Church as the irreplaceable guardian of the properly supernatural concerns of man, which are of course the "highest" ones. To be sure, there is a flavor of resignation, emptiness and secondariness about this privilege granted to the Church, an unmistakably marginal and inorganic element in a society whose vital religion is *humanism* with its facets of progress and democracy. Anyhow Maritain credits the Church with a not only theological but natural claim to complete autonomy in the framework of general tolerance and freedom of opinion; the non-democratic, authoritarian inner organization of the Church equally receives his sanction. Needless to say, he condemns modern totalitarianism in the proper, tyrannical sense of the word; he looks upon it as a deplorable disease which distorts rather than fulfills the meaning of progress; he glibly overlooks its obvious historical continuity with the spirit of the French Revolution, of which he can only speak in the tones of a French republican banquet orator.

The author, then, aims at a compromise, not between the Christian religious position and this or that extra-religious, worldly, though naturally justifiable point of view (for example, biological welfare, patriotism, or any reasonable demand of political expediency), but between the Christian religious position proper, which he espouses whole-heartedly and is eager to make valid, and *another* position "religious" in nature: that of temporal" Christendom, Christianity made into the quasi-religion of progressive democracy, Christianity inverted and secularized into the humanistic self-worship of the "person" and of the "body politic" (which he over-emphatically distinguishes from the mere "state"). What he really has in mind is *not* an agreement, adjusted to what is attainable according to time and place, between Christ and Caesar, but a synthesis, suffused with all the religious afflatus of the soul, between Christ and the idol of modernity: between Christ and His modern caricature; between the true Christ of the faith and the substitute Christ of humanism; between Christ and Anti-Christ.

Here is a sentimental and romantic attempt, characteristic of a *bel esprit* loath to renounce any fine and fashionable mood, of eating one's cake and having it too; and from this preoccupation springs a forced and artificial style of thought which pervades all of Maritain's ideological constructions. They reveal a touch of purposeful plausibility and special pleading, whether it be a question of blaming the humanistic pride of the emancipated man" of modernity on princes and their lawyers, of setting up an antithesis between Rousseau and modern democracy, of dressing poor Thomas Aquinas in the rags of a laicist apostle of democracy, of describing modern civilization as a "mature" stage of Christendom suc-

ceeding the juvenile medieval one, of glorifying the French and the American revolutions (not forgetting the madman John Brown's criminal attack on Virginia!) as feats of "genuine prophetic shock minorities" indispensable for democracy (the "temporal" saints obviously, but the "sacral" ones are also needed!).

Again, take the well-known dialectics of democracy: the tension between the orderly life of democratic institutions and the spirit of mass subjectivism, anarchical in essence and totalitarian in its pretensions, which is the driving force of the democratic "creed." The author would not think of tackling this problem by a sober critical analysis of "democracy" and its various aspects. He boldly strides over the difficulty, sounding the bugle-call of democracy so forcefully as to make it, in appearance, brighten rather than impair the glory of that idol. He erects the hollow rhetorical phrase "Always trust the people" into a supreme imperative for reformers, though allegedly "people as a rule prefer to sleep" and are apt to "forget that they are *the* people." That is why we need not only law-abiding democrats but revolutionary law-breakers as well (if not Bolsheviks, who persecute the Church *today,* at least the Jacobins of glorious memory; in fact, the atheist Tom Paine as well as Jefferson are listed in Maritain's "temporal" hagiology). There is no possible subject-matter, in a word, but that the author approaches it in a pragmatic and partisan spirit, resolved to make it fit his preconceived bias and to cook it so as to afford a suitable dish for both Thomist and leftist festive tables. He strikes the reader as if he were anxious to appear eligible for Catholic as well as for democratic-progressive-pinkish drawing-rooms. Nor would he omit a liberal sprinkling of French and American republican chauvinism. Let us hasten to add that this by no means prevents him from warmly endorsing the "temporal"—or rather "supra-temporal though natural" World State of the "future," on the lines of the Hutchins Report. In general he admonishes Catholics to "give thought to the future" because the present is only a line of demarcation between the past and the future. As do other historicists enamored of progress, he would read the present in the light of the future (the past is then tacitly dropped, in this passage), though it is hardly a cardinal tenet of Thomist philosophy that we should study what we know comparatively well by meditating on what we do not know at all.

Like all believers in "progress" clinging to the unquestioned dogma of a boundless terrestrial optimism, but especially such among them as are at the same time inflamed with moral "idealism" and think in terms of "Christian values," Maritain responds to the shortcomings of human nature and their various manifestations in the course of history (disfiguring progress and poisoning its results) with peevish indignation and reproachful melancholy. His complacent Aristotelian semi-naturalism, mingled with the "dynamic" revolutionary sectarianism by which he has no less definitively been informed, directs his vision to the mirage of a "temporal" heaven—temporal as to its habitat and structure but "supra-temporal" as to its import and the Christian "ferment" busy in its "depths." Thus the fact that earthly reality unexpectedly yet obstinately fails to live up to standard and counters these heavenly blandishments with fairly hellish reactions would throw him occasionally into fits of Manichaean pessimism. The "future" is the great consolation of course.

He draws up a vague but sweet picture of a personalistic, pluralistic and humanistic world, not submitted as a program for action but envisioned as a "future society" whose peaceful bliss will not be marred by any unhappy" or "unilateral" monkey business.

Maritain's constant stressing of social *pluralism* deserves our full attention and approval. It is in keeping with the best traditions in Catholic social thought and highly preferable to the purely and simply Aristotelian conception of the state sometimes professed by Thomist writers. Pluralism means that the manifold spheres of social relations and activities within the body politic—for instance, economic, cultural, religious and properly political, with many subdivisions according to the variable grouping of concerns and interests in the complex fabric of civilized society—should be granted their autonomous forms of expression and organization, as proper to the meaning and to the attendant circumstances of each, and should be *recognized* in their particular character, though also *supervised* from the vantage-point of paramount moral standards and the common good, by the political consciousness that informs the state and its citizens. Pluralism, then, is eminently opposed to individualism on the one hand and collectivism or statism on the other, as well as to their various combinations (be it of the national-democratic or any other type occurring in history), and linked to the federalistic conception of "intermediary bodies" such as the self-governing municipalities and provinces; guilds, trade-unions, "corporations," co-operatives; autonomous universities, and the like. Beyond these generalities, however, it is hardly possible to draw a picture of pluralist society; by its very nature pluralism is incompatible with utopian concepts of "perfection" and once-for-all "planning"; it relies precisely on *given realities* in their manifoldness, contingency and limitation—capable indeed of local reforms, aptly devised corrections, revisions and enrichments, but essentially refractory, so long as they remain alive, to all attempts at a streamlined "creation" of social reality by human consciousness bent on enforcing a self-contained and fully "satisfying" world order. In other words pluralism, if taken seriously, involves a *conservative* outlook.

To this consequence Maritain does not win through. He fails to see the gulf that yawns between all pluralism and the equalitarian—democratic cast of mind, which is inevitably monistic and conducive to centralization: being born of a mood of ecstatic monotheism with man emancipated and worshipped in the place of God. He fails to see that social pluralism implies a manifoldness, not merely of concerns, interests and vocations, but of dependencies and power relationships, and is therefore entirely out of tune with the primitive dual scheme of an authoritarian church and a "body politic" uniformly ruled "from below upwards." Like most other romantic and ambitious intellectuals, Maritain is scarcely aware of the complex but fundamental problems of power: its ineluctable necessity, its chief types, its irrational and contingent aspects, its formative action on the communal and cultural life of men; above all, the fact that power can only be limited and balanced by *other* elements of power (representing, admittedly, spiritual pre-suppositions of its own). He fails to realize that a wholesale dethronement of power by a stroke of a pen—for that is what the "from below upwards" principle, applied to the "body politic" throughout, really amounts to—directly invites the

despotic rule of *one* massive totalitarian power claiming to determine th lives of men, without stopping short at individual rights or Church autor omy, on behalf of their general and identical "liberty," so as to make th concerted unity of their "wills" fully manifest and valid. The surfac decoration of a parti-colored pluralist pattern, however attractive and ap pealing to the imagination, would not affect the monistic tyranny inheren in such a construction of society. No doubt Maritain recoils in horro from the "deification of the state." Yet his pan-democratic "body politic, a "temporal" Church beside the Church—that is, in truth, round th Church, and over and above it— surreptitiously serves to introduce a fa more total and all-embracing divinity of the state. His initial error lie in having overlooked, owing to his aversion to the monarchies and aristo cracies of old and his humanistic rapture, the simple fact that men onl deified the state because they took to deifying man. My quarrel wit Maritain is not, then, that he is too partial to "Caesar," be it a Christia or even a pagan "Caesar," but that he would abolish Caesar altogethe and *therefore* conjure up the spectre of an infinitely worse Caesar wh as it were, has expropriated the transcendent God and swallowed up th spiritual substance of Christ.

This concept of society as a neo-pagan *theocracy,* abusing the Incar nation and the promise of beatitude for an idolatry of mankind which i reminiscent of the Babylonian Tower but would never have been imagin able before Christianity and the perversion of its gifts by our devil-ridde pride and ambition, reveals itself most blatantly in what is perhaps th most startling and original among Maritain's ideological discoveries. No satisfied with the traditional distinction between dogmatic tolerance (whic is incompatible with the faith) and civil toleration (which is not), h propounds the thesis that mankind may well agree upon a comprehensiv and established system of "natural law," and commit itself to its ob servance, regardless of men's different and irreconcilable religious o philosophical motives for doing so; not a hand-to-mouth fabric of com pacts and expedients devised according to circumstance, nor, again, "minimum" of generally accepted truths concerning the nature of ma and his status in the universe, but a common "way of life" independen of the conflicting "speculative" convictions that underlie it. In othe words, our most important beliefs and thoughts are quite irrelevant to ou most important task in earthly life; each of us may quietly worship his own preferred Allah or Christ or Idea or Matter or History in his own privat tin chapel, while all of us jointly build, in cheerful harmony, the huge world-wide Temple of Civilization—the one thing that really matters Taken literally, Maritain's contention is nothing but a piece of prepos terous sophistry: men's "practical" preferences and schemes are closely conditioned and intimately molded by their "speculative" views (every body knows this, but a Thomist, armed with the doctrine of appetite a informed by knowledge, ought to know it even better!); a "practical" agreement without a "speculative" one is a wooden iron, though the "specu lative" presuppositions held in common may be merely implicit an unformulated. In the measure as they are limited and uncertain, th "practical" co-operation dependent upon them will be so, too. But wha is the real meaning of this extraordinary brain-wave, this tortured trick of Maritain's? Simply this—that religions proper, along with disinter ested philosophical thought, are unimportant, and that the one quasi

religious Religion of Mankind, not devoid at all of "speculative" views but concentrated on the "practical" aim of "creating" a man-made paradise on earth, is all-important. For this higher realization of the real core of Christianity, Catholic "motives" are worth just as much as any other "motives" so long as they subserve the one true and operative religion of humanism—they are like so many different decorations and gargoyles adorning the solid walls of the Temple. Christ, then, is *not* to be the initive principle of mankind, though historically speaking we owe Him a debt of gratitude for the initial stimulus we could not have received but from Him; and again, all the Christian *emphasis* is transferred from its old-fashioned habitats—the visible Church, the statecraft of Christian rulers, and not a whit less, the conscience of Christian men—to the business of organizing mankind all over the world rigorously in terms of its own needs, its self-assertion, and nothing else. Set against this paramount structure of spiritual democracy or social theocracy, the author's insistence that the Church has even "higher" matters to attend to, and that she must be allowed to do so in freedom, has the effect of a lame verbal reservation, subject to later annulment—not by Maritain but by the forces he has undertaken to support under a Catholic flag.

In the upshot, what we are faced with here is not Christ recognizing the autonomy, in His own rightful domain, of Caesar; rather it is Anti-Christ begged to accord an asylum to Christ.

I think that Maritain's worldly success has for long outrun his real merits; however, compared to his older philosophical works (such as *Le songe de Descartes*) the present volume shows a marked deterioration. Its painfully oracular and prophetic tone—with hardly ever a passage that would suggest the thinker in quest of truth—as well as the unusually bad English in which he has allowed it to be published, testify to a serious lack of self-criticism, the blighting effects of which may well be deplored by the more intelligent and sincere-minded among his admirers.

AUREL KOLNAI

Anthologies

MOTHERS, A CATHOLIC TREASURY OF GREAT STORIES
Edited by Anne Fremantle
Stephen Daye Press, $3.75
THE GREATEST BIBLE STORIES
Edited by Anne Fremantle
Stephen Daye Press, $3.50

Anne Fremantle, well known as novelist, biographer, journalist, teacher and critic, has turned anthologist. Today when anybody who is anybody has an anthology or two in his briefcase or just in the press or just off it, it seems inevitable that the busy and productive Mrs. Fremantle should assemble an anthology or two. This is not to slight in any way the business of anthologizing: in this day of literary deluge on one hand and intellectual laziness on the other, it is an advantage for the reader to have his selecting and sorting done for him. Anthologies *may* be useful; sometimes they are, many times they are worse than useless. It depends partly upon the worth of the theme running through the selections of the anthology, but mostly upon the good sense and good taste

of the editor. One thing Mrs. Fremantle has in good measure, and tha is good taste—one has only to read some of her own rich prose to see i Her taste is particularly good when it comes to fiction; for that reaso readers of this collection, *Mothers,* will enjoy an especially fine treat. Her are short stories by great writers from various nations, stories as varie in texture as the countries they come from, but having this one commo theme, that of motherhood. In her introduction Anne Fremantle describe the common theme:

> How poignantly our mothers cherish us, and how fully we reciprocate, or fail to, is the subject of each one of the stories and poems in this collection. For in this our journey, between womb and tomb, in which each one of us 'is born in another's pain, and perishes in our own,' the only reality is relationship, and the most universally and eternally valid relationship is that of mother.

This is called a Catholic anthology, not, I should say, because it i supposed to be Catholic in the religious sense (the writers are not al Catholic), but because of the universal nature of the selections. Her are stories from Thomas Hardy, Gottfried Keller, Liam O'Flaherty, Pau Claudel, Maxim Gorki, Sholem Asch and others—all full of grace an tenderness and knowledge of the human heart. It would have been ver easy to make up a collection of overly sentimental and sloppy stories o the theme of mothers; it is to her great credit that Mrs. Fremantle ha completely avoided this danger. This is one of the best anthologies.

The Greatest Bible Stories is not a Sunday school account of grea stories from Adam to the Apocalypse; the tone is, in some of the selections very literary, and the selections are all grouped about the matter of th New Testament. Again to quote Mrs. Fremantle:

> Not one of the stories in this collection is a mere retelling. There have been numberless anthologies of the Bible: to be read as literature, to be read as history, the living Bible, the Bible in modern dress, the Bible juggled into every conceivable jigsaw. But here are stories only at one remove from the Bible: stories created by the imagination of great writers, letting their minds, hearts and words play unhindered around the original episodes.

On the literary side we have selections from W. H. Auden, Ronald Knox, Gustave Flaubert, Francois Mauriac, Charles Peguy and Paul Claudel I particularly like the section called Legends of Our Lady, because it tells stories that are simple, stories that are genuinely folk tales. In Celtic folklore there is quite a rich store of these tales of animals that helped or hindered Our Lady or Our Lord, some of the animals being cursed and others being blessed, according to the nature of their deed. I believe that many of these have never been collected; at least many that I heard as a child I have not been able to find written down, except in the account of some stories collected orally from Irish peasants. The ones my mother told me were brought from the Hebrides.

I shall be forever grateful to Mrs. Fremantle for Englishing that piece of polished irony, that shrewd criticism of the modern spirit, Paul Claudel's *Death of Judas,* and for that really delightful piece by Omer Engelbert "The Pharisee Who Wrote Anonymous Letters to the Virgin Mary."

A. P. CAMPBELL

Militant Catholics

THEY LIVED THE FAITH
By Thomas P. Neill
Bruce, $4.00

No movement can afford to be so smugly mature as to do without the enthusiasm of new beginnings. The spirit of Catholicism has about it the freshness of a clear blue morning as new as the birth of the world, and there is a novice temperament with which this spirit nicely weds. One might doubt the presence of the spirit if there were no novices around to make it evident.

This same indispensible enthusiasm will flit about like some disconcerting angel however, unless it is quickly embodied (not stifled) in the form of mature criticism. Enthusiasm has only the present, whereas criticism has a past and future. Criticism has its barnacled bottom immersed in the stream of events that flows at a calculable pace, while enthusiasm tosses its sails into the winds wantonly. Lashed together they make a sturdy ship. Separated we have only flotsam and a rag in the wind.

History is at our stern as a rudder inconspicuously controlling the dramatic impetuousity of the bow cleaving its way into the future. It is always well for the novice to meditate upon the fact that the cautious and sedentary veteran is just a novice in the last stages, and the bridge between is merely a matter of duration and endurance. Let the enthusiast step down from the bow, shaking the wind from his hair and letting the salt crystals flake on his forehead, turn to the stern getting the full force of the wind in the small of the back where it has the effect of cooling and stiffening. Such is the experience of criticism.

Dr. Neill provides us with a sternward view in this new history of the nineteenth century. It may come as a surprise to us that the Church and our laymen forebears were busy restoring things in Christ long before we saw the light of day. The white harvest for which we whet our scythes is no wild growth. Seeds were sown, furrows were drawn, and weeds were plucked by ancient fingers. The same enemy with the same cockle as we see today was the plague of the Christian husbandmen a century ago.

Doctor Neill's history is woven around the lives of thirteen Catholic laymen who coped with such problems as proletarian poverty, relations of Church and state, the growth of communism, the suppression of Catholic schools, the organization of worker movements, the re-evangelization of Catholics—all matters of today's front-page considerations. The myth of the masses, the idolatry of money, the desires of despots, the siren songs of liberal emancipation were the enemies then, and now. In other words, O'Connell in Ireland, Windthorst in Germany, Moreno in Equador, Ozanam in France, Ward in England, in the turgid years of the eighteen hundreds were filling the shoes that some of us scuff around in today. They were answering the call of the lay vocation, disposing the social order through prudence and know-how to the divine ministrations of the Church. They were not merely filling the break left by cleric or bishop (as too many people regard lay apostolicity) but were living the faith as laymen should live it, completely re-ordering secular society in accordance with charity and justice, so that sermons might be preached to responsive ears and Sacraments dispensed to receptive souls.

Yet notice the contrast between O'Connell and Ozanam! The Irishman ranting, shouting and sweating beneath the yoke of England, yet counseling his people against violence and breaking the law. An Irishman virile in the conviction that the right can be won by argument and reason without recourse to savagery. Ozanam on the other hand quietly caring for the poor, living among them, helping them to tie the frayed strings of their lives together in a net of mutual aid. He found, as did De Mun and Pauline Jaricot (the only female life recorded), that the poor only take succor gracefully from the poor, an apostolate of like by like. De Mun was one of the first that sought legislative aid for the downtrodden, pointing out that the state must compensate for the injustice of citizens by welfare and control.

Another of the many contrasts might be made between Moreno and Windthorst. The latter fought Bismarck single-handed; he brought into being the *Volksverein,* "the best informed Catholic group in the world." The work of this group in Germany served as a laboratory for those principles later stated in *Rerum Novarum,* giving to the world a new social outlook which later was almost lost to the Germans during the era of Hitlerism. Moreno's is unique among the other biographies, a man who led a Catholic State. His political philosophy is revealing in its reconciliation of firm authority with democracy.

The contrast that interested me most was that between Wilfred Ward the Englishman and Orestes Brownson, our tainted native country's solitary boast (if not in history, at least in this book). Wilfred Ward established in his affairs an art of clarification which has become tradition in the publishing house of Sheed & Ward. (Mrs. Sheed is Wilfred Ward's daughter.) Rather than taking sides in controversy, though living with such tempting minds as Newman, Manning, Chesterton and Belloc, he brought together in a clearing house the best ideas of the finest minds in the Church. He made the world, Catholic and non-Catholic, aware of the Christian renaissance in thought and letters which followed the eclipse of the Reformation.

In Wilfred Ward one could see Merry England emerging from the concentration camp of Reformation persecution, still English, looking upon the Protestant power as upstart, intimate with the spirit which laid the cornerstones of cathedrals now so sadly grey in color and creed.

Brownson was wholly American. He came from a prophetic Bible-thumping tradition native to New England hamlets, a stock so hardy and sincere that it can currently enter the business-suited Senate chambers in the person of Senator Tobey, and it can gain a wider applause on television than Milton Berle. It is impossible to imagine the steam that went up at his conversion, when this white-hot steel was dipped into the Killarney green waters of immigrant Irish Catholicism. Doctor Neill gives us a taste that asks for more. If I were an historian, Boston and Brownson would provide a challenge that would make my pen quiver! It is sad that to date his biographers have only sketched his heroic outlines.

No one can be other than disappointed by the exclusions from this history, but 388 pages can only contain so much. The author obligingly provides us with bibliographical notes. Who can do more?

ED WILLOCK

Contemplative

You have held the invisible fingers
that molded the world;
You have kept back, like Moses, the wrath
of our God, unhurled.

* * *

Beauty has always worn a hidden knife,
And deepest Love to darkest Pain laid claim.
Is God so foreign to our fallen life
That His approach must sear, like ice or flame?

SISTER ST. FRANCIS, S.S.J.

Our Writers

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